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Work and Workers

THE losses by death among the biblical scholars of Germany were exceptionally heavy in the year 1909. In Professor Carl Clemen's article on Professor Emil Schürer published in our October issue, he mentions also the recent death of such well-known scholars as Hausrath, Merx, Bassermann, Kamphausen, Haupt, and Kautzsch. To this list there should be added Heinrich Julius Holtzmann, who died at Baden Baden August 4 of the present year.

Professor Holtzmann has been for two generations a conspicuous figure among the ablest New Testament scholars of Germany. He was born in 1822, became professor of theology at Heidelberg in 1861, whence he removed in 1904 to Strassburg, where he continued to the end of his life. The books by which he is best known are: *Lehrbuch der historisch-kritischen Einleitung in das Neue Testament*; *Hand-Kommentar zum Neuen Testament*; *Lehrbuch der neutestamentlichen Theologie*. From 1892-99 he was editor of the *Theologischer Jahresbericht*.

SIR WILLIAM M. RAMSAY, D.C.L., LL.D., professor of humanity in Aberdeen University and author of *St. Paul the Traveller and the Roman Citizen*, together with other well-known works, delivered a course of six lectures on the Haskell Foundation in Oberlin Theological Seminary recently. His subject was "The Contrast of Asiatic and European, Oriental and Western Spirit, in Early Christian History, and Especially in the Acts of the Apostles."

In these days, when in the home lands the number of candidates for the Christian ministry is discouragingly small, and those who are especially interested in the matter are watching with interest for any signs of an upward turn of the tide, it is interesting to learn of a notable movement in this direction within the Christian church of China. In the winter of 1908-9 in the Shantung Union University, an institution which has the largest number of Christian students of any school of college rank in China, there developed, without special activity of the faculty, an extraordinary revival of interest in the ministry. As a result, in this school from which very few men had previously become ministers, one hundred men pledged themselves to take up the work of the Christian ministry. This significant event was followed by a similar movement in the Peking Christian University and in North China Union College

at Tung Chow. At the North China Students' Conference held in June, representatives from various colleges met and organized the Students' Volunteer Movement of China. Among the 300 men whom this movement represented is included a leading Chinese professor of the Shantung Union College who is well known throughout the empire as the author of a series of college textbooks. What it signifies that 300 men should thus pledge themselves to devote their lives to the evangelization of China appears more clearly when it is remembered that practically all these men would be able on graduation from college to command a salary of \$100 or more a month in secular occupations, while the ministry at present offers them only about \$5 a month.

Mr. Arthur Rugh, who writes the report of these events in the *Student World* for October, 1910, says:

Occidental readers will understand better what this movement means should they imagine what the result would be if this year Cambridge University should send into the ministry 1,320 of her choicest students, and if, in North America, Yale University should furnish 1,575 candidates for the ministry, including the entire football team and the majority of the debaters, and if Toronto University should furnish this year for the ministry in Canada 1,800 of her best students, including every leading Christian in the university.

The great weakness of the Christian movement in China thus far has been in the lack of able and well-educated Chinese in the positions of leadership in the church. Whereas in Japan one finds able Christian men in positions of importance in the state and in education, and men of ability and education in the ministry, the instances of this kind in China are proportionately far fewer. In fact, very few college-educated men have thus far found their way into the ministry in China. If the present movement fulfils its promise and these 300 men and others, who will naturally follow them, carry out their purpose of devoting themselves to the work of the Christian ministry, the Christian movement in China will have entered upon a new stage of its history.

SEVERAL changes have taken place in the personnel of some of the theological faculties in Germany during the past year. Early in the year Johannes Leipoldt, Privatdozent in Halle, was announced to succeed Ferd. Mühlau, retired, in Kiel; and Georg Beer, extraordinary professor of Old Testament theology at Strassburg, was called to Heidelberg to succeed Adalbert Merx who died in the summer of 1909. The loss which Halle suffered through the death of Erich Haupt of the New Testament department in February, 1910, and of Emil Kautzsch of the

Old Testament Department in May of the same year has been met by calling two of the best-known teachers of Breslau, Carl H. Cornill for the Old Testament and Paul Feine for the New. The latter will be succeeded at Breslau by Ernst von Dobschütz, ordinary professor of New Testament Exegesis in Strassburg. Ernst Kühl, ordinary professor of New Testament at Königsberg, takes the place left vacant in Göttingen by Schürer's death, and Kühl is followed by A. Juncker from Breslau. The latter's chair in Breslau is taken by Privatdozent G. Hoennicke of Berlin, while Privatdozent F. Kückler of Berlin succeeds Beer as extraordinary professor of Old Testament theology at Strassburg.

THE tenth series of the American Lectures on the History of Religion is being given by Professor M. de Groot, of the University of Leyden, Holland. This series of lectures is given with the support of the Lowell Institute, the Universities of Harvard, Yale, Columbia, Johns Hopkins, Pennsylvania, and Chicago, and Union Theological Seminary. Dr. de Groot is one of the greatest living authorities on China and the Chinese. He was already known in America, whither he came in 1909 to deliver a series of lectures at Hartford Theological Seminary on the Lamson Foundation. This series has since been published under the title, *The Religion of the Chinese* (1910).

Previous works by Dr. de Groot which have called forth the admiration of scholars are *Sectarianism and Religious Persecution in China*, 2 vols. (1903-4); *The Religious System of China: Its Ancient Forms, Evolution, History, and Present Aspect*, 6 vols. (1902-10); *Les fêtes annuellement célébrées à Emoui. Étude concernant la religion populaire des Chinois*, 2 vols. (1886).

The course now being given deals with "The Development of Religious Ideas in China." The subjects of the six successive lectures are (1) The Tao, or Order of the Universe; (2) The Tao of Man; (3) Holiness; (4) Asceticism; Prolongation of Life; (5) Worship of the Universe; (6) Social and Political Taoism. The series will be given at the University of Chicago on the dates, December 8, 9, 12, 13, 14, and 15.